November 18
1920

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life" (ST. JOHN 6: 63).

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THE GENERAL CONFERENCE.

THE ninety-first semi-annual conference of the Church convened in the tabernacle, Salt Lake City, on Friday morning, October 8th, 1920, continuing until Sunday night, two sessions each day being held, with congregations that taxed the capacity of the great auditorium. On Sunday, it was necessary to hold overflow meetings in the Assembly Hall and Bureau of Information. Meetings of the Priesthood, the Relief Society, the Deseret Sunday-school Union, the Mutual Improvement Associations, the Religion Classes and the usual reunions of the mission conferences, were also held. All the meetings were largely attended and the spirit of the conference generally diffused, to the enlightenment and great satisfaction and joy of the officials of all the organizations, and of the multitudes assembled to be instructed and fed with the bread of life.

President Heber J. Grant, at the opening session, delivered an inspired discourse, with a great manifestation of the Holy Spirit, which proved to be the keynote of the conference, as all the speakers followed him in harmonious addresses, amplifying and illustrating from various texts the general theme, Charity, enjoined upon all, and summed up in the forcible admonition of the President: "Keep the commandments of God."

All of the General Authorities of the Church were in attendance, except Elders George Albert Smith, presiding over the European mission and J. Golden Kimball, who was ill in California. The music supplied by the great tabernacle choir and organ; by several of the stake choirs, and by soloists of ability, was of superior quality and much enjoyed. The tabernacle stands were decorated with a profusion of flowers and potted plants.

In his discourse, President Grant at first expressed his pleasure in meeting the saints in General Conference, and the hope and

prayer that the spirit which had usually attended the general conferences of the Church, from the days of his childhood, and the inspiration of God, which had been so abundantly manifested in the ministrations of all the Church leaders, should be present throughout this conference. He read a letter, in which, A. W. McCune and wife, tendered the gift of their palatial home to the Church, to be used preferably for the comfort of the women's organizations. He commended the disposition of wealthy members to endow the Church with a part of their riches; especially to provide, upon their deaths, for a reasonable portion of the wealth God had bestowed upon them, to be used for the benefit of His work. He read from the Psalms:

"Search me, O God, and know my heart; try me, and know my thoughts: And see if there be any wicked way in me, and lead me in the way everlasting. * * * The fear of the Lord is clean, enduring forever; the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the honeycomb."

And he said: I am anxious to see the Latter-day Saints devoted to the work of God, above everything else in the world; and I have never been so pained, as during the past few months, over the conditions, political, financial and otherwise—among the people. The spirit of bitterness that seems to exist in the hearts of some true, faithful and honest Latter-day Saints, because of their difference of ideas and opinions on business and political matters, is very painful to me. I do hope and pray, with all my heart, that the spirit of the Lord may come to the Latter-day Saints in great abundance; that this spirit of almost hatred and animosity may disappear.

He read from the Doctrine and Covenants (in part):

"My disciples, in the days of old, sought occasion against one another, and forgave not one another in their hearts, and for this evil they were afflicted, and sorely chastened: Wherefore, I say unto you, that ye ought to forgive one another, for he that forgiveth not his brother his trespasses, standeth condemned before the Lord, for there remaineth in him the greater sin. I, the Lord, will forgive whom I will forgive, but of you it is required to forgive all men; And ye ought to say in your hearts, let God judge between me and thee, and reward thee according to thy deeds."

The President then related an interesting episode, in which this quotation led him to a quick and complete change of thought and feeling respecting the forgiveness of sin, and taught him a lesson in charity, which President Taylor had particularly emphasized in connection with it, in the following words: "Never forget that when you are in the line of your duty, your heart will be full of love and forgiveness, ever for the repentant sinner. When if you get out of that straight line of duty, and have the determination that what you think is justice, and what you

think is equity and right, and should prevail, ofttimes you are anything but happy. You can know the difference between the spirit of the Lord and the spirit of the adversary—you have the one when you find that you are happy and contented; that you love your fellows, that you are anxious for their welfare; and you can tell that you do not have that spirit, when you are full of animosity and feel that you would like to knock somebody down." President Grant then read from the thirteenth chapter, First Corinthians, the Apostle Paul on charity; and observed that some people imagine charity is giving a dollar to somebody; but real, genuine charity is giving love and sympathy.

"Should you feel inclined to censure,
Faults you may in others view,
Ask your own heart ere you venture,
If that has not failings, too.

Do not form opinions blindly,
Hastiness to trouble tends,
Those of whom we thought unkindly
Oft become our warmest friends."

The President expressed his sorrow that differences of political opinion upon questions of the day should engender feelings of hatred; and that criticism of men and measures, by the uninformed, inspired by envy and other unworthy emotions, should ever be found among Latter-day Saints. He admonished the saints with great power to withhold their judgment upon their fellowmen, and upon their procedure in matters of business, until a competent and authoritative judgment had been passed upon them. I wish to say to all Latter-day Saints: "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again."

I beg every Latter-day Saint to cultivate the spirit of charity, and of long-suffering and of brotherly love. Keep the commandments of the Lord. Be honest with God. Never fail to pay an honest tithing to the Lord on all that comes into your hands. The Church may not need it, but the man who has made covenant with the living God to keep His commandments, and does not keep them, needs it. A man who is not honest with the Lord should repent sincerely and be honest with Him, then the windows of heaven shall be open, and God will pour down upon the heads of such Latter-day Saints rich blessings.

Observe the Word of Wisdom. Never indulge in those things that the Lord has told us are not good for man. I rejoice that we have national prohibition. I rejoice that many, even in our own community, who were wrecks financially, almost wrecks spiritually, are making men of themselves to-day, because of prohibition, and the taking away of temptation. I rejoice that

prohibition of intoxicating liquor—has come to the people of the United States, and I hope and pray it may soon come to every nation under heaven.

I am glad that the women have the electoral franchise. I rejoice in all of the great and wonderful advancements that are being made for the benefit of mankind. And I rejoice, above all things, in a knowledge that God lives, that Jesus is the Christ, that Joseph Smith was a prophet of the true and living God; that the gospel of Jesus Christ, the plan of life and salvation, has been restored to the earth. I rejoice that you and I have a knowledge of that gospel; and oh, may God help us to live it; may He fill our hearts with charity, with love, with forgiveness, with the desire to serve Him; and may we in very deed be Latter-day Saints, is my prayer and desire, and I ask it in the name of Jesus Christ. Amen.

President Lund endorsing all that had been said by President Grant, hoped the Latter-day Saints would incorporate into their lives the teachings imparted in the opening address of the conference. He cited incidents in sacred history to illustrate how the Lord has always regarded charity and forgiveness. He referred to the story of David and Saul, amplifying the principle of forgiveness and love unfeigned. He spoke of the great ruling passion of love in the life of the Master, exemplified when, hanging upon the cross, He prayed to the Father to forgive His persecutors, for they knew not what they did. It should always be kept in mind, too, President Lund said, that offenders frequently offend innocently, not mindful of the heartaches they cause. Charity and forgiveness should always be in the hearts of mankind. In their daily lives, President Lund said, men are too prone to let a wrong, fancied or real, prey upon their minds and brood upon it until bitterness of soul is engendered. Let Latter-day Saints, he pleaded, so develop the spirit of charity, that they can and will deal with all men in a spirit of love.

President Penrose commended to the Saints, as the word of the Lord, the opening address of President Grant. He spoke of the folly of pretending to forgive, declaring true forgiveness is from the heart within and not from the lips or any outward utterance or sign. Speaking of the fancied grievances of men who do not live up to the law of tithing and other commandments of the Lord, President Penrose said he often hears such say they will have no more to do with religion; they will not go to church any more and they shun all Church activities. Such men, he said, injure only themselves; the Church is strong enough to get along without any one man, and the unrighteously aggrieved is the only person suffering any harm. The baneful effects of idle, thoughtless and untrue rumors were excoriated by the speaker. He said he has heard men, even elders in the Church, say that a man whom they believe is an offender ought to be in the penitentiary. Have

they ever talked with the man they hold as an offender; do they know for themselves he is guilty of the offense with which they charge him? They do not, and yet they persist in saying he is guilty, and spreading the rumor that he committed some great wrong. There are ways provided, he said, to deal with all misunderstandings and grievances among Church members. First, let the man who has a fancied grievance go to the man against whom he holds ill-will, and see if he can learn the truth in that way. If he is still convinced a wrong has been done, then let him bring the question to the attention of the Church councils, through the proper channels, and the difficulty will be worked out. President Penrose said he did not desire to speak of politics, as such, but he did hope that during the present campaign Church members will possess their souls in patience, will be forbearing with those with whom they differ in political opinions, and will not resort to abuse of any kind in stating their opinions on great questions of the day. There is room for differences of opinion without ill-feelings, and without abuse above all things, said President Penrose. Latter-day Saints should be charitable, they should judge not and they should be guided by the true spirit of love and forgiveness.

President Rudger Clawson said he desired to speak on three evils that he fears are creeping more all the time into the Church. They are profanity, the use of tobacco, and the bondage of debt. The word of the Lord on the first named evil, has come down through the ages incorporated in the Decalogue, given to the children of Israel from Mt. Sinai: "Thou shalt not take the name of the Lord thy God in vain." On the tobacco evil, President Clawson referred to the Word of Wisdom, in which the word of the Lord is that tobacco is not good for man. The word of the Lord is plain. He did not say "some things are not good for the body," but he said, "tobacco is not good for the body." The speaker called attention also to the blessings promised by the Lord to those who keep the Word of Wisdom. President Clawson read statistics of the enormous expenditures for tobacco. Smokers and chewers spend more annually than is expended on the raill roads; they pay out more money than it cost to build the Panama canal and more than the loss incurred by the great San Francisco earthquake and fire. Latter-day Saints should strive with every possible effort to throw off the bondage of debt. Now while times are good is the time to pay off obligations.

Elder Reed Smoot said he desired to bear his testimony that the word of the Lord was spoken by President Heber J. Grant at the opening session of conference, and to add his admonition to the saints that they heed the words of the Church leaders. Elder Smoot read from an article, written by the governor of a state, who said the destiny of America is linked inseparably with the hearthstone. The fate of the country rests with the family. He said he is proud to know that Latter-day Saints have always been

taught to own their homes and keep them unencumbered. The work of the Lord is growing, said Elder Smoot, prejudice is crumbling, and the way is being opened up for a great advancement in the work of the Lord.

Elder Orson F. Whitney said his heart is in tune with the keynote of the conference; and he recalled a quotation to the effect that he who judges without knowledge is not wise. He said he felt constrained to speak upon temple work, and reviewed briefly the history of temple building in this dispensation. He said perhaps the most unique of all the temples in this dispensation, because of its importance and not because of its size and what it cost, was the Kirtland temple; for in that temple greater manifestations of God's work and glory were given, than in any, or perhaps all others. He referred to the visitation of heavenly beings; how the Lord himself came down in person and accepted his house; how the keys of salvation for the dead were delivered to the prophet of God in this dispensation, and likewise the keys of the gathering of Israel.

Elder George F. Richards, said his soul is in accord with all that had been said at the previous sessions of conference. His theme, would be the purpose of the Lord, to bring to pass the salvation of all mankind. He quoted the passage of scripture saying, "God so loved the world that he gave his only begotten Son that whosoever believeth on him shall not perish, but have everlasting life." In this passage of scripture there are three great principles of truth set forth. First, is seen the great law of love, in giving His only begotten Son for the salvation of men; next, the principle of sacrifice, giving for the souls of others; and third, the great principle of service to mankind, as most highly exemplified in the life of the Master. "Thou shalt love the Lord thy God with all thy heart, mind and strength; this is the first great commandment, and the second is like unto it; thou shalt love thy neighbor as thyself." This is what the Lord requires; that this people shall love their neighbors as themselves. If that second great commandment were lived up to by mankind, there would be no evil in the world.

Elder David O. McKay, said it is always an inspiration to him to hear the words of inspiration at general conference, and said his text would be: To be carnally minded is death; to be spiritually minded is life and peace. How best to get the truth into the hearts of those who need it, has long and always been the problem. In every human soul there is something good calling for something better. Young people have a false idea of true happiness when they yield to carnal temptation. They can be shown the actual evil and results of breaking the law of chastity. They cannot trifle with a law of nature and not suffer; and they know down in their hearts that they cannot. Another evil, said Elder McKay, is the cigarette. Teach boys that if they want to be good sports.

if they want to get on the school teams, if they want to be good scouts, if they want to be good citizens, successful and happy in life, show them, and they will see it, that the cigarette will keep them back. Concluding, he said it is easy to show that to be carnally minded is death, to be spiritually minded is life and peace.

Elder Anthony W. Ivins read his text from the Book of Mormon, wherein a servant of God said he realized that if he did not labor with his brethren, he would not be held guiltless in the eyes of the Lord. The world needs the influence of the gospel of Jesus Christ. We read the beatitudes as illustrating principles of truth. A plain code, said Elder Ivins; except a man be merciful he shall not obtain mercy, except a man be a peacemaker, he may not enjoy the benefits of peace. The Lord has made it plain that justice and mercy shall be equal, the one shall not rob the other. Sin is not justified nor wrong doing condoned just because the Lord requires the one sinned against to forgive. God will forgive the repentant sinner, said Elder Ivins, but the mercy of God has at times been taken too much for granted. It is a dangerous doctrine to presume too much on the grace of God. Never confuse the doctrines of God's mercy and forgiveness; for forgiveness must come through true repentance, and through living humble lives, the lives of true Latter-day Saints.

Elder Joseph Fielding Smith read as a text, "If ye love me, keep my commandments," the words addressed by the Master to His disciples just a few hours before His death. "A new commandment I give unto you, that ye love one another as I have loved you," and "He that loveth me, I shall love him," "If a man love me, he will keep my words." Elder Smith said he looks over the congregation and he sees men and women who have been gathered from all parts of the world. They have come up to Zion, because the word of the Lord went forth that here He would reveal his mind and will. It would indeed be regrettable, if the Lord's people, having been gathered from all parts of the world, now should fail to keep His commandments. He said all who have made covenant with the Lord should love their fellowmen. John, the Revelator, bore witness to this commandment. He is spoken of as beloved of the Master. Why did the Master love him? Because he loved the Master and his fellowmen. Elder Smith said he cannot afford to cherish enmity in his heart against his fellowman, because to him that means death to his soul. The spirit of hate is a murderous spirit and there is not eternal life for those who cherish it. The saints have been commanded to stand in holy places. This they cannot do, even though literally they might stand in the temple of the Lord, if they have evil in their hearts; for to stand in the holy places means to stand before the Lord with pure hearts and guileless souls.

(TO BE CONCLUDED.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, NOVEMBER 18, 1920.

EDITORIAL:

SALVATION IS TO SERVE.

In the contemplation of death, Latter-day Saints have an assurance which the world wonders at and does not understand. Their expectations of the future life hold so much more than the common belief in, merely, a heavenly abode of peace and rest, as constituting all of eternal life. Their practical religion has made them so familiar with the development of their spiritual natures, that it is easy for them to regard death as a change of life, without depriving life hereafter of its practical opportunities for development and progress. The old sectarian notion that upon death, the good are furnished with wings and fly at once to heaven, wearing crowns upon their heads, playing stringed harps and shouting hallelujahs among the clouds, forever, has very little credence among the saints. Religion has become to them the law of life, by which they learn to live as they should on earth and expect to live in eternity. The modern revelations of the Lord and the Book of Mormon make it plain that passing through the portals from mortal life into the spirit world is but onward progress in the course of existence that has no end. With this conviction abiding in their hearts, through years of devoted service of God and their fellowmen, they approach death without fear. They are without the vain delusions, which, on the one hand, are but fancied films of flight among the angels in glory, and on the other, of tortured spirits chained in darkness. They have learned in this life to serve, and thereby, to succeed. They expect in the spirit life to serve and thereby continue to succeed; and so, forever onward, in all the lives of eternity. Salvation is to serve.

Because of this practical faith, we endure with calmness and content the separation from us of our kindred and friends, who having the knowledge and, somewhat, the preparation are called untimely, we often think, out of life; their bodies consigned to the grave and their spirits gone to the service of God in another sphere. That is what the world, Christian or pagan, does not understand. But to the saints it is very plain. We know that the labors of this life are continued in the life to come. That the joy of life, which indeed is heaven, is in service. How to live then, is to learn how best to serve. Those whose daily thought and effort here are consecrated to the intelligent service of God

and their fellow creatnres, may most surely pass on without fear. Their families and friends may part with them, sorrowing surely for the separation, for it is hard to part with friends, but confident that it does not mean a dissolution of life, an extinction, a change of personality or a severance of relationship, that should make the dead forever lost or unrecognizable to those they leave behind, and who shall so soon be following after. It has been revealed to us that we may engage in this life in the labor of love and salvation, to be continued in the spirit life. Every missionary comes to realize that. He learns that his call to the ministry in the priesthood he holds, qualifies him, as he becomes informed upon the doctrines, to carry his message, not only to his fellow men in mortality, but to his fellow men in the spirit world, from the hour he enters it. It is inconceivable to him that he should not be so employed. For he knows that he is commissioned by the Lord to call all creatnres to repentance. His authority is given under the only name whereby men must be saved; therefore, wherever salvation is yet to be preached, he, among others, must preach it. The veil between the labors of men so occupied in this life and in the spirit life is so thin that it is not hard to reconcile ourselves to the passing on from the one field of labor to the other. It is not much different to going from one mission to another. And we often feel and hear it said, when a worthy man among us dies, at a time when he seems to be most needed here, that he must be needed even more in the service of the Lord beyond the grave. The occasional glimpses of the activities of those who have departed, men of distinction here, which have been given to their fellow laborers still left, have shown them to be so busily engaged there that they have no time to spend over matters that they have left. That they may be interested in the life and labors of their loved ones left on earth, may be, perhaps is, true; but their interest, time and talent is much more devoted to the service they find there in the larger field, though to the same purpose, the salvation of their kind. They have been seen in such glorious active service, devoted to it, rejoicing in it. We build temples and spend years of our lives officiating for the dead, in ordinances which pertain to this life, that they in the spirit may receive our testimonies and accept the doctrines that shall save them forever after. How much more, than in thoughts of rest, there is of heaven and all that heaven may ever mean, in this continuity of service; of never ending, intelligent exercise of the Godlike qualities of an individual, indestructible personality, pursuing his onward course from life to life throughout eternity; making heaven wherever he is, as he serves in the light of truth and becomes more and more like the God he serves. Verily this is life; to know God and Jesus Christ our Savior, through service that is like unto theirs, and by which we may become like them.

J. F. W.

THE MILLENNIAL STAR.

XXVI.

In concluding this review of the *Star*, it is but just to say that while it has been longer and taken more space than was intended, the writer feels keenly its incompleteness, its inadequacy to give a satisfying estimate of the great and varied contents of its eighty volumes, or the just meed of praise to those whose gifted pens have supplied them. Nevertheless, it has been a labor of interest, and presents within the present volume a mention of names and matter, that is indicative of the character and quality of all that have contributed to its predecessors. That some names of writers and employees of the publishing establishment have not appeared is regretted, but could not be easily helped, as they could only be obtained by reference to records long since destroyed or removed from the office.

The title page of each complete volume has always borne a scriptural or other quotation as a motto. These were of prime interest as they were chosen with respect to the mission of the *Star*, as an organ of the Church, and expressed the thought and feeling of the several editors with reference to the signs of the times and the great Latter-day work. They have usually had some significant relevance to the contents.

After the eighth volume a motto was chosen for each number, and the following quotation ran throughout the year and was continued in the succeeding eight volumes: "He that hath an ear, let him hear what the spirit saith unto the churches." With the seventeenth volume and continuing until the twentieth, the above was used in each number, and in addition, the following: "Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

From volume twenty-one the number mottos were changed each year, until volume fifty-nine. In volume sixty, year 1898, the number mottos were changed once a month, and this practice continued until volume sixty-eight, year 1906, when, after the first month, the motto was changed with each number, which custom still obtains. A further departure was made at this time, in selecting quotations from the Book of Mormon, Doctrine and Covenants, and other writings; some from the writings of moralists and social philosophers of the world whose names were sometimes given, and often select aphorisms appeared with no authorship named. This practice continued until about the middle of volume seventy-five, 1913; since when the mottos have been exclusively quotations from the Bible.

There have been issued from the publishing department down to the end of 1919, eighty-one complete volumes of the *Millennial Star*, comprising three thousand seven hundred and fifty-seven numbers and supplements, which, including the indexes and titles

of over six hundred pages, amount in the aggregate to fifty-nine thousand seven hundred and two pages.

The *Star* was first published in Manchester, as has already been mentioned, and issued from the publishing office in that city, No. 47 Oxford Street, until the eleventh and next to the last number of the second volume, May 1842. After that the office was transferred to 36 Chapel Street, Liverpool, and volumes three, four and five issued from there. The office was then removed to the Stanley Buildings, Bath Street, since demolished to make way for a new street. Volumes six and seven were issued from there, and the first five numbers of volume eight. Numbers six and seven, for October 15th, and November 1st, 1846, were issued from No. 135 Duke Street. Then the office was again changed, and from November 15th, 1846, until May, 1847, number ten of volume nine, the publishing office was at No. 6 Goree Piazza. From June 1st, 1847, until the issue of number fifteen, volume ten, August 1st, 1848, the office was at No. 39 Torbock Street. It then removed to No. 15 Wilton Street, and remained there nearly seven years, issuing number thirteen, volume seventeen, March 31, 1855, from that address. On April 7th, 1855, the first number, being number fifteen, volume seventeen, was sent out from 36 Islington. This house number was changed to 42, though the same premises, May 3rd, 1855. From that date until May 5th, 1904, covering a period of forty-nine years, the *Star* was issued from old "Forty-two Islington," which became a familiar household phrase kindly known to tens of thousands of Latter-day Saints the world over.

Down to this time the mission and publishing office had occupied rented quarters. Then the property, No. 10 Holly Road, Fairfield, was purchased by the Church in January, 1904, and the office was removed, under direction of President Heber J. Grant; and the *Star* for May 5th, was issued from there, continuing until the end of volume sixty-eight, December 1906. The opportunity occurring to acquire the superior premises in the adjoining street, Durham House, 295 Edge Lane, was bought November 21st, 1906, and the publication from this place began with number one, volume sixty-nine, January 3rd, 1907, President Charles W. Penrose, editor.

The establishment of the printing office for the publication of the *Star*, and *Journal of Discourses* and other Church works was effected by President George Q. Cannon in 1861, and the first copy of the *Star* to be printed in its own office, was issued April 20th, 1861. The foreman of the office was, from the first or very soon after, Mr. W. L. Davies who continued in charge for about thirty years, being succeeded by H. J. Halton, who was with the office for more than nine years, taking his departure for Zion June 7th, 1900. He was succeeded by the present efficient foreman, Mr. James Foggo. Unfortunately, we have not the record of the pressmen so complete. Brother William Mercer succeeded Mr. Richard Williams

in 1902, and continued until May of the present year, when he emigrated to Zion.

There have been a number of practical printers, typographers and pressmen called on missions and it is known that several of these have at times served in the office. Among them may be mentioned, Joseph Bull, Sr, Walter J. Lewis, Joseph H. Parry, Joseph Bull, Jr., George C. Lambert, Ed. F. Parry, James H. Anderson and J. M. Sjödahl; but whether they were all actually engaged in the mechanical department or not, does not appear in the *Star*. That others, whose names should be recorded, have so served there is no doubt. Withal, the high class quality of material typography and presswork, which have ever distinguished the *Star*, reflect high honor, equally, upon those who have been responsible and who have done the work, to produce this brilliant luminary, the oldest and fairest that has every shone in the literary firmament of the Church.

J. F. W.

MINUTES OF THE NOTTINGHAM CONFERENCE.

THE Nottingham semi-annual conference was held at Nottingham Sunday, November 7th, 1920. There were in attendance: President George Albert Smith, of the European mission; Elder Junius F. Wells, of the Liverpool office; President Virgil B. Stallings and Elders Harold E. Brough and Abraham Noble, with Sister Annie E. Noble, of the Nottingham conference.

The Sunday-school session commenced at 10:30 a.m.:—Invocation by William Henry Mullinger. The sacrament was administered by Bertram J. Coombs and George Bradley, assisted by Horace Harrison, William Hayes and Arthur Simms. The Sunday-schools from Eastwood, Nottingham and Hucknall, under the direction of their teachers, rendered very effectively songs, Bible and Book of Mormon pieces. Sister Noble spoke with much fervor of the work here and in Zion, bearing a strong testimony to the handiwork of the Lord among His people. President Smith addressed himself to the children, interesting them and the adults also by his simple, yet very instructive method of telling great truths. Benediction, Wilfred Bradley.

The afternoon session: Invocation, Samuel Pears. President Stallings presented the general and local authorities. The anthem "Come Unto Me," was rendered by the Leicester choir. Elder Wells received the undivided attention of the crowded hall for forty minutes, on the power of the Holy Ghost; and its effective working in life to bring to the faithful assurance and hope in this world, and a glorious and perfect life hereafter. Solo, "Joseph, the Seer," by Joseph Robinson. Elder Brough said, "My brethren and sisters, we are having a time of rejoicing to-day, and I am pleased to be with you in this great work." He then gave an in-

teresting and well reasoned address on "The Necessity of Revelation;" basing his talks on Rev. 17:26.

President Smith pointed out that the gospel had been preached by Noah for 120 years, without much apparent effect; for the world was destroyed and only eight souls entered the ark. In this city, for eighty years, faithful elders of Israel have proclaimed the message of salvation, but, few have accepted it, and these often despised and humiliated by the treatment they receive; yet we must go on, for we bear no hatred, only love to all the sons and daughters of men, and show them that by faith, repentance, baptism, and obedience, thrift, hard work and living up to the high ideal of Christ, they may gain an entrance into His kingdom. Benediction, Frank Wheatly.

The evening session: Invocation, Joseph Robinson. The anthem, "Son of my Soul," by the Leicester choir. Elder Noble gave a brief account of his accepting the gospel and some of his experiences, during his eight years residence in Utah. President Smith gave a very incisive talk on "Where did we come from? Why are we here? Where are we going?" He answered these three questions with all the confidence and knowledge of his long experience. The audience were held to the end by his convincing arguments, power and earnestness. Elder Wells gave the closing address of the conference, showing how, from small beginnings, the Church had grown to a mighty influence, and was still increasing in numbers and importance; there had been no looking back, no decrease in numbers, "to-day was the highest achievement, to-morrow it will be greater." Benediction, George Bradley.

We have to thank Sister Nellie Hawson and Brothers Joseph Robinson and Harold Orme for the good musical arrangements.

On Saturday evening, November 7th, a special Priesthood meeting and of those holding office was held. The presidents of the branches presented their reports, which were very encouraging. President Stallings presided and gave a very helpful address.

CHINESE CLASSICS.

Being asked how a man might conduct himself so as to be everywhere appreciated Confucius said: "Let his words be sincere and truthful and his actions honorable and careful—such conduct may be practiced among the rude tribes of the south or the north. If his words be not sincere and truthful, and his actions not honorable and careful, will he, with such conduct, be appreciated even in his own neighborhood?"

The force of the above cannot fail of appreciation on the part of those almost daily witnessing the painful and humiliating efforts of intelligent men—insincere and untruthful—who, while praising integrity and proclaiming the divinity of truth, speak

deceitfully and act dishonestly. When candor lays bare and the heart and spirit of discernment fathoms the thoughts of such, one looks amazed on the air of injured innocence assumed by them. They with velvet lips utter well worded prayers, even while bitter cursings swell up spontaneously from their darkened souls. It is the serpent's trail marring the path of life. Beware of his sting, his touch is deadly! Sincerity, truth, honesty—gems struck from the mint of heaven! Well did the Chinese sage declare their practice good, even among the rude tribes of the south and north. Without them, what is civilization, enlightenment, religion? An empty sham. Wherever the practice of sincerity, truth and honesty commands no premium, there will be found the leaden foot of treachery planted on the neck of betrayed confidence.

Confucius declared: "That a man of integrity would not seek to live at the expense of his virtue," but would sacrifice even his life, to preserve it complete. Such, when good government prevailed in the State, were found in office; but when bad government prevailed instead of becoming bad themselves, retired, holding their principles inviolate, and locking them in their breasts as sacred treasures, until the demand for pure government again brought them to the front. He who makes virtue the crown of life must manfully resist every temptation to injure it. Ambition, born of pride, with overweaning thirst for worldly fame, yokes not happily with virtue. Unsuccessful must be every attempt to unite them, for they are not kindred. One reigns in heaven, the other in hell. The devotees of one are willing to sacrifice life itself to preserve it complete. The devotees of the other are willing to sacrifice honor, truth and justice in order to maintain the supremacy of wrong over right.

Men make governments, not governments men. Where good men rule, good government prevails. Where bad men rule bad government prevails. Whatever men may say to the contrary, or however much the vicious may praise the virtuous, he who as a leader surrounds himself with the dishonest, untruthful and deceitful—minions who in secret darkness revel with the drunken and mix with the vile while cloaked with holy professions, is a bad leader, whose example is pernicious, hurtful, and dangerous. While praising purity he encourages perjury, while lauding truth he fosters deceit, while exalting honesty by word, he employs the treacherous to carry into effect unholy schemes by which iniquity prospers, and wrong-doing goes unwhipped of justice, while good men stand afar off, patiently waiting for reformation, when specious talkers will be banished and honesty have charge of public trust. The great Chinese philosopher thought "their ease indeed a hard one," when a number were together for a whole day without their conversation turning on righteousness.

When those intrusted with grave state and church matters are

able to prove themselves great only in small things, giving their time to the consideration of petty matters involving nought but suggestions of small shrewdness, the case is indeed a hard one, because the "superior man in everything considers righteousness essential." In government, principle, doctrine, "he brings it forth in humility and completes it in sincerity." Instead of considering wealth a man's power, he considers righteousness the parent of confidence, and the love of the people eternal riches. While holding that specious words confound virtue, yet promotes none because of words, he does not put aside good counsel because of men. Watching truth drawing the rein over the neck of sincerity, he notes with regret the jockey on the back of deceit leading in the race, yet discreetly examines into a case where the multitude either hate or like a man, always remembering that "want of forbearance in small matters frequently destroys great plans."

"There are," said Confucius, "those mean creatures, and how impossible it is along with them to serve one's prince! While they have not got their aims, their anxiety is how to get them. When they have got them, their anxiety is lest they should lose them. And when they are anxious lest such things be lost, there is nothing to which they will not proceed." Those familiar with the doings and sayings in private and public life of these "mean creatures" will require little amplification of this subject, because they have witnessed many times the sacrifice of innocent goodness at the greedy shrine of an ambition that hesitates at nothing in its blind struggle for place and power. Denying the thing one moment, and actually repeating it the next; guilty in act but innocent in word—ambitious, autocratic, scheming, restless, determined—clothed in the robes of prayerful humility, how impossible indeed is the service of one's prince with them! Sleepless, watchful, insidious, how can blunt candor and honest truth cope with such before the fallible tribunal of imperfect human judgments! God with an all seeing eye, can alone pierce, and with a hand that varies not, weigh such up, for what they are. "Greatly distinguished are you O! grand Teacher Yin; the people all look up to you. But rulers of kingdoms may not neglect to be careful. If they deviate to a mean selfishness they will be a disgrace in the Empire."

In the book of poetry, it is said, before the sovereigns of the Yin dynasty had lost the hearts of the people, they could appear before God. Take warning from the House of Yin. The great decree is not easily preserved. This shows that, by gaining the people the kingdom is gained, and by losing the people the kingdom is lost. On this account the ruler will first take pains about his own virtue. Possessing virtue will give him the people. Possessing the people will give him the territory. Possessing the territory will give him wealth. Possessing wealth, he will have resources for expenditure.

"Virtue is the root; wealth the result. If he make the root his secondary object, and the result his primary, he will only wrangle with his people and teach them (by his example) rapine. Hence the accumulation of wealth (on the part of rulers) is the way to scatter the people." When the Duke Gae inquired of Yew Jo saying—the year is one of scarcity, and the returns for expenditure are not sufficient, what shall be done?

Yew Jo answering said, "why not simply tithe the people?" "With two tenths, I have not enough. How could I do with the system of one tenth?"

"If," said Yew Jo "the people have plenty, their prince will not be left to want alone. If the people are in want their prince cannot surely enjoy plenty alone!"

MOSES THATCHER.

FROM THE MISSION FIELD.

Baptisms.—A baptismal service was held at Sunderland, November 6th, 1920, attended by twenty saints of the South Shields, Gateshead and Sunderland branches. President Randall, Brothers William France and Roger Howey gave some very good talks on the first principles of the gospel, after which one child of the Gateshead branch, was baptized by Elder Osmond C. Crowther and confirmed by President Randall.

Harvest Festival.—On Sunday, October 31st, 1920, the presidency of the Leeds branch held a very successful harvest festival. The hall was nicely decorated with flowers and a generous display of beautiful fruit and vegetables. President Leonard H. Whipple and Dr. George H. Higgins were the visitors. The Sunday-school was represented by several numbers by the children, and excellent sermons were delivered. The hall was filled and many investigators were noticed in the audience. It was a day of rejoicing and thanksgiving among the saints, and the Spirit of God was abundantly manifest.

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